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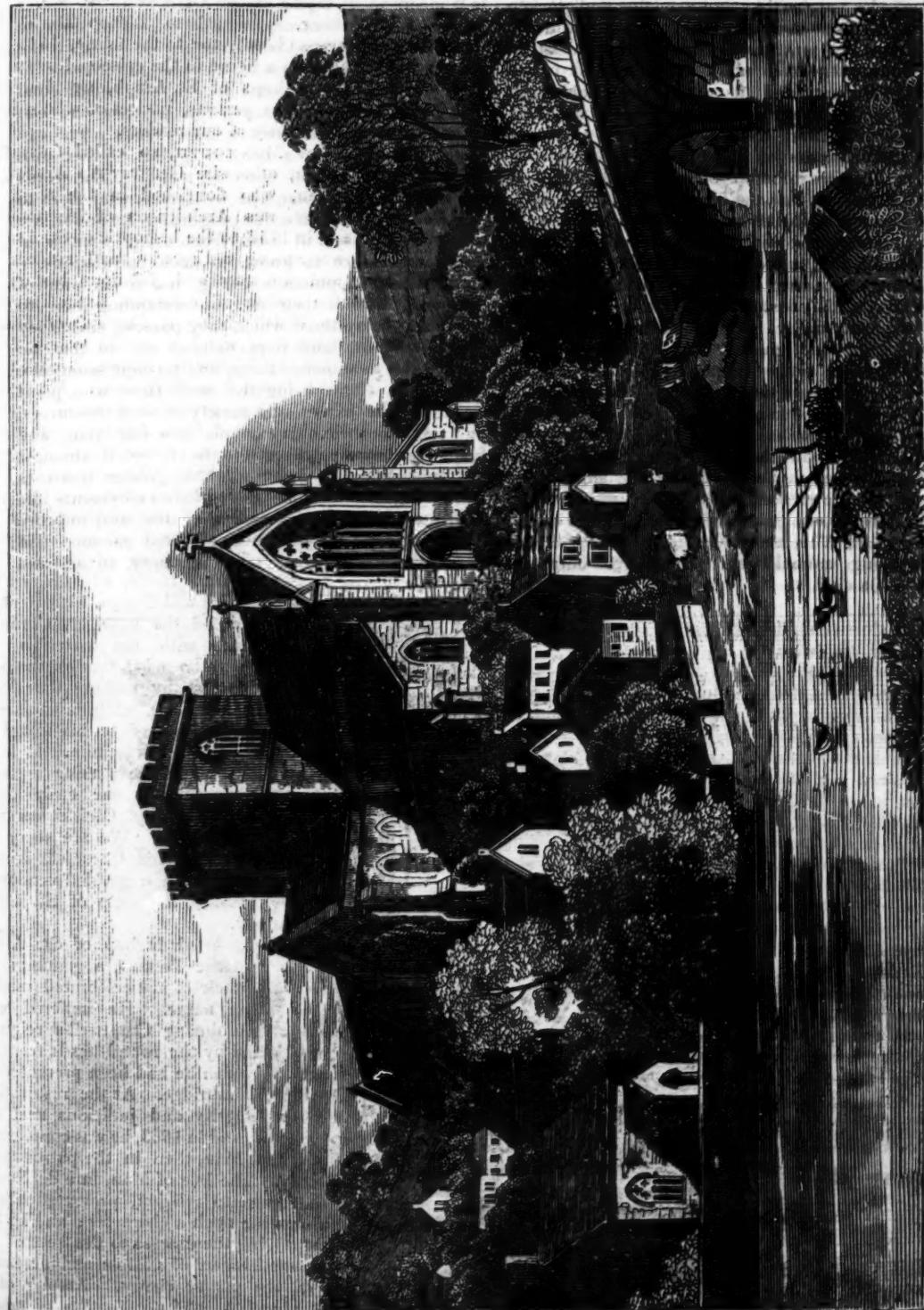
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THE CATHEDRAL OF ST. ASAPH.

CATHEDRAL OF ST. ASAPH, IN FLINTSHIRE.
THE little town of St. Asaph stands in the rich and pleasant Vale of Clwyd, on a slope between the rivers *Clwyd* and *Elwy*, the cathedral occupying a spot above, and being literally a church "set on an hill." In consequence of its situation, the place was originally called *Llan Elwy*, or the Village of Elwy; and from the circumstance of the hill on which it is built bearing the name of *Bryn Paulin*, it has been thought that Suetonius Paulinus, the Roman general, in the reign of Nero, lay encamped there, in his way to the invasion of the Isle of *Mona*, now Anglesea.

Tanner, a good authority on such subjects, who was himself Bishop of St. Asaph, and died in 1735, makes the following statement. "Kentigern, bishop of Glasgow, being driven out of Scotland, founded an episcopal seat and monastery here, about the middle of the sixth century, and became the first bishop. Upon his return into Scotland, he made *Asaph*, or *Hassaph*, an eminently holy and good man, his successor; and from him both the church and place have since been called St. Asaph. But from the death of St. Asaph, A. D. 596, there is no account of the monastery, and little or no account of any bishop till 1143*. And though there hath been a constant and regular succession from that time, yet by reason of the wars between the English and the Welsh, and Owen Glendour's†, or Glyndyfrdwy's rebellion, the cathedral church, with the bishop's and canons' houses, were more than once destroyed, and for many years in ruins. Upon one of these devastations, or the fears of it, Bishop Anian the Second endeavoured, in 1278, to remove the see to Rhuddlan ‡, two miles northward. And king Edward the First granted his license for it, in 1284, and promised both ground for the church, &c., and 1000 marks towards the building; but this did not take effect. Besides the bishop, here are dean, archdeacon, six prebendaries, seven canons cursal, four vicars choral, an organist, four lay-clerks, &c." *Notitia Monastica*.

The first church, on the site of the present cathedral, was of wood; but it was soon succeeded by one of stone. This, however, in 1282, shared the frequent fate of ecclesiastical buildings at that early period, and was burnt down. The loss was quickly repaired, and the diocese benefited by liberal grants; but in 1402, fresh disasters occurred by fire, the repeated injury being so great that the cathedral, as well as the bishop's palace and canons' residences, lay in a state of ruin for nearly eighty years. The fabric now standing, was (with the exception of the choir, which has been restored by means of a fund vested in the hands of the dean and chapter, as trustees,) erected through the liberality of Bishop Redman, (consecrated in 1472,) aided by the contributions of others, whose zeal he excited to the work. It is in the form of a plain cross, and consists of a choir, a nave, two aisles, and a transept, with a low square tower in the centre. The eastern end is lighted by a large window in the

* From this date, including *Glynn*, consecrated in 1143, there have been sixty-six bishops of St. Asaph. Dr. William Carew is the prelate who now presides over the diocese.

† SPEED, speaking of the reign of Henry the Fourth, says, "Albeit the face of England seemed smooth, yet God thrust a thorn into King Henry's side, when and where he little expected; for the Welsh, whom former kings of England had so yoked, and subjected, did, contrary to all men's expectation, break forth into open acts of hostility under the conduct of a gentleman of that nation, surnamed *Glendour* of his lordship of *Glendour*, in *Merionethshire*, whose owner he was: the wrath and justice of heaven is always so well furnished with means to exercise the mightiest; those chiefly at whose amendment God aims by chastisement."

‡ Once a most important place; a stronghold and occasional residence of King Edward the First—but now reduced to a village.

pointed style, the tracery of which is copied from a skeleton window said to be still remaining at the ruins of Tintern Abbey, *Monmouthshire*. The following are the dimensions:

	Feet.
Length from east to west	179
Length of the nave	119
Length of the choir	60
Length of the cross-aisles, or transept, from north to south	108
Breadth of the nave and side aisles	68
Height of the central tower	93

The monuments in the Cathedral are few. The most interesting, (assigned to Bishop David Ap Owen, a generous benefactor to the fabrie, 1513,) is an altar-tomb with a figure in the episcopal dress.

Among the bishops of St. Asaph, we find the following remarkable persons, notices of whom may be acceptable to many of our readers.

GEOFFREY OF MONMOUTH, so called from the place of his birth, otherwise Geoffrey Ap Arthur, a British historian, who flourished in the reign of Henry the First, was Archdeacon of Monmouth, and promoted, in 1152, to the bishopric of St. Asaph. He is known among antiquaries and readers of the early, and we may add, fabulous history of Britain, as the author of a famous Latin Translation from the Welsh; being *A Chronicle of British Kings*, the original of which was said to have been supplied to him by Walter de Mapes, Archdeacon of Oxford, who found it in Normandy. He begins with Brute, a Trojan, great-grandson of Æneas, and, therefore, descended from Jupiter; and states his invasion and conquest of our island, to have happened 1059 years before the Christian era! This is a specimen of the fanciful character of the work; and the romantic nature of its narrative may be imagined from the circumstance of its containing the affecting story of Leir, King of Britain, the eleventh in succession from Brute, who divided his kingdom between Gonerilla and Regan, his two elder daughters, and disinherited the younger, Cordelia. It supplied Shakspeare with the materials for his beautiful and pathetic tragedy, though the poet has heightened the interest by making the death of Cordelia precede that of Lear, while in Geoffrey's story, the aged father is restored to his kingdom by means of Cordelia, who survives him. It is to sources like this, that we owe the stirring legends, some of them so attractive in our early days, such as *The Seven Champions of Christendom* and *King Arthur of the Round Table*. We are sorry for Geoffrey's credit, to add that his Chronicle is supposed, for good reasons, to be a garbled version of a work written by Tyssilio, a bishop of St. Asaph in the seventh century.

ISAAC BARROW, appointed Bishop of St. Asaph in 1670, was son of Isaac Barrow, a gentleman of Cambridgeshire, and uncle of the celebrated mathematician of the same name. He suffered with many of his brethren during Cromwell's reign of terror, and was ejected by the round-heads from his living of Hinton, to which he had been presented by St. Peter's College, Cambridge. At the restoration, his character for integrity and judicious zeal was generally appreciated, and in 1663, he was consecrated Bishop of Sodor and Man, then in the patronage of the Earl of Derby. The Isle of Man, in a deplorable condition with regard to religion, presented a wide field of usefulness for such a character; and he lost no time in improving the diocese to the best of his power, by the establishment of schools, and increasing the incomes of the poorer clergy. Among other results of his liberality, was a collection of money

which he made, to purchase of the earl all the lay impropriations in the island, settling the proceeds upon the clergy proportionably to their respective wants. His removal from Man to St. Asaph, was felt by the inhabitants of the former, as a serious personal loss : for " his name and his good deeds," says Bishop Wilson, " will be remembered as long as any sense of piety remains among them." But this circumstance gave him further opportunities of fulfilling his earnest desire of doing good. He repaired several parts of the Cathedral, especially the north and south aisles, new covered them with lead, and wainscoted the east part of the choir. He also made provision for future needful repairs, and for the better maintenance of the choir. Besides expending large sums on the bishop's palace, he built and endowed an alms-house for eight poor widows ; he had also made arrangements for erecting and endowing a free-school, but was prevented by death. Two hundred pounds were, however, recovered from his executors towards this purpose. He died in 1680, and was buried on the south side of the west door of the Cathedral church-yard.

WILLIAM BEVERIDGE was a native of Barrow in Leicestershire, where his grandfather, father, and brother, successively, were vicars. At Cambridge, he was distinguished not only for his proficiency in classical literature, and his successful application to the Oriental languages, but for unaffected devotion and exemplary purity of conduct. The vicarage of Ealing to which he had been presented soon after his ordination as priest, he resigned for the living of St. Peter's, Cornhill, London. Here he so steadfastly and kindly discharged the duties of his pastoral care ; and so happily were his labours crowned with success, that his parish was quoted as the best model and pattern for its neighbours to copy. After his appointment as archdeacon of Colchester, and, subsequently, as chaplain to King William and Queen Mary, he was offered, in 1691, the bishoprick of Bath and Wells, then vacant by the deprivation of Dr. Thomas Ken, for not taking the oath to the King and Queen, but he refused that see, his conscience not allowing him " to eat Dr. Ken's bread." In 1704, however, he was consecrated Bishop of St. Asaph, vacant by the translation of Bishop Hooper to the diocese of Bath and Wells. No sooner was he advanced to this dignified and responsible charge, than he addressed a letter to his clergy, pressing upon them the importance of catechising and instructing their flocks in the principles and chief truths of our Religion,—an essential branch of duty,—at the same time supplying them with a plain exposition of the Church Catechism. Dr. Beveridge was a person of sincere piety, strict uprightness, and, in all its senses, of indefatigable charity. He was called *the Apostolic BEVERIDGE*, and when dying, it was justly said of him, " There goes one of the greatest and best men England ever bred." He is also celebrated for his extensive, and almost universal learning ; his admirable labours being, even at this day, most beneficial to the pastors of the church, in the fulfilment of their ministry, as well as to the private Christian for his instruction and comfort. At his death, which happened in 1708, he left the chief part of his property to the two Societies, that for the Propagation of the Gospel, and the Society for Promoting Christian Knowledge. His principal works are his *Sermons, Private Thoughts on Religion*, and the *Thesaurus Theologicus*.

Dr. THOMAS TANNER, who was placed over this diocese in 1732, is principally known as an eminent antiquary, and as the author of "*Notitia Monastica* ; or an Account of all the Abbies, Priories &c., in

England and Wales," a laborious work, which, with that of Dugdale, often forms the ground of more modern descriptions. He died at Christ Church, Oxford, and was buried in the nave of that Cathedral, under the pulpit, without any funeral pomp. He ordered his body to be wrapped in the coarsest crape, and his coffin to be covered with common serge. He also directed that the pall-bearers should have one of Basketts' folio Bibles each, and the several under-bearers, a copy of "*Sherlock on Death*." His character has descended with honour to posterity.

SAMUEL HORSLEY became Bishop of St. Asaph in 1802. Our limits do not allow us room for a full memoir of this learned person, who preserved to the last his extraordinary vigour of mind, and continued to exert his zeal, both in parliament and with his pen, for the support of his church and country. His lot was cast in the most turbulent periods, when the throne and altar were alike threatened with ruin ; and he was, undoubtedly, a warm and powerful champion in the cause of both ; though it must be added, he sometimes forgot the necessity of maintaining a meek and gentle temper. In his controversy with the unitarian, Dr. Priestley, he displayed, with great benefit, his ponderous learning, splendid talents, and vast knowledge of ecclesiastical history. He died at Brighton in 1806, in his seventy-third year, and was buried at Newington Butts.

M.

GREAT NUMBERS.

No. II. NUMBERS DESCRIPTIVE OF DISTANCE.
In Oriental countries, it has been the custom from the earliest ages to reckon distances by *time*, rather than by any direct reference to a standard of measure, as is commonly the practice in the present day. In the Scriptures, we find distances described by "a day's journey," "three days' journey," and other similar expressions. A day's journey is supposed to have been equal to about thirty-three British statute miles, and denoted the distance that could be performed without any extraordinary fatigue by a foot-passenger. "A Sabbath day's journey" was peculiar to the Jews, being equal to rather less than one statute mile. It may not be in exact accordance with our habits of thought, and usual forms of expression, thus to describe distances by time ; yet it seems to possess some advantages. A man knowing nothing of the linear standards of measure employed in foreign countries, would receive no satisfactory information, on being told that a particular city, or town, was distant from another, a certain number of miles*, or leagues†, as the case might happen to be. But, if he were told that the city, or town, which had been the subject of his inquiry, was distant from another a certain number of *hours*, or *days*, there would be something in the account that would command itself to his understanding. A sea-voyage is oftener described by a reference to *time* than to *distance*. We frequently hear persons inquire how many *weeks*, or *months*, it will occupy to proceed to Madeira, to the West Indies, to America, or other distant parts of the world, but they rarely manifest any great anxiety about the number of *miles*. This mode of computation seems especially applicable to steam-navigation ; a voyage by a steam-packet, under ordinary circumstances, being performed with

* In Holland a *mile* is nearly equal to three and three-quarters ; in Germany it is rather more than four and a half ; and in Switzerland it is about equal to five and three-quarters British miles.

† A *league* in France is equal to two and three-quarters ; in Spain to four ; in Denmark to four and three-quarters ; in Switzerland to five and a half ; and in Sweden to six and three-quarters British miles.

such surprising regularity, that it might, with greater propriety, be described by minutes, or hours, or days, than by miles.

The improvements in travelling, and in the conveyance of merchandise, by sea and land, which have resulted from scientific invention and commercial enterprise, during the last few years, have wrought an important change in all the relations of society. Distant parts of the same country are hereby, in effect, brought closer together; neighbouring nations are better enabled to cultivate the reciprocal interchange of social and mercantile advantages; whilst those more remote receive a corresponding impulse, although its effects may not be so immediately apparent.

It is not many years since, that a journey of one hundred miles, even in our own country, was looked upon as a serious undertaking; occupying, by the most approved modes of conveyance, the larger portion of a week. By stage-coaches, the same distance is now regularly performed in about eleven hours, and by a steam-carriage, on a rail-road, in five hours.

The rail-roads in progress on both sides the metropolis, and those which are projected in continuation of them, will have the effect of placing the provincial towns that skirt their course, at about half their present distance from London, with respect to time. Birmingham is distant from London one hundred and ten miles, the journey thither being performed by the mail, and other fast-coaches, in something less than eleven and a half hours. The length of the rail-road will be one hundred and eleven and a quarter miles, and supposing no greater speed to be attained than is now averaged on the Liverpool and Manchester rail-road, the journey will occupy five and a half hours. The distance from London to Southampton is eighty miles; the journey occupying from eight to nine hours. By the rail-road it will average only four hours.

Should the rail-road that is contemplated between Havre and Paris be constructed, it will be possible to convey passengers and letters between the capitals of England and France in twenty-four hours; supposing the voyage from Southampton to Havre to occupy, as it does at present, about twelve hours.

These interesting facts denote that *time* is essentially an element of distance, as respects the intercourse of mankind, whether it be of individuals or communities. The only condition that seems necessary to its more general adoption in the ordinary affairs of life, is uniformity in the rate of travelling; an object, that with rail-roads, and steam-packets, is not of very difficult attainment.

In France, a rail-road has been some time in operation, whose length is about 89 miles. Other European nations are adopting similar modes of communication, and it is probable that at no very distant period, a journey from one extremity of Europe to the other will be performed in less time, and with less expense and inconvenience, than formerly attended that from London to Edinburgh, or some other equally distant part of the British Empire.

The number of rail-roads in America, already completed, is 46, and there are projected, or in progress, 137 more. Among the latter, is one line of road that will be 330 miles in length, the most difficult and expensive portion of which, extending about 70 miles, is already finished. Upwards of 100 miles of another rail-road is completed, whose entire length will be 135 miles.

We now turn our attention to distances and movements of a totally different character from those which exist on this terrestrial globe.

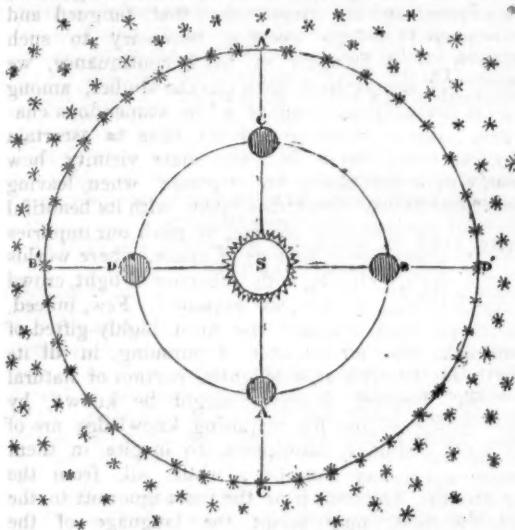
In contemplating the varied phenomena of the heavenly bodies, the mind is not only filled with wonder, amounting in some cases to incredulity, but it is overwhelmed with awe. Who is there, even if he be possessed of the most gigantic intellect, that can grasp, in all its details, that wondrous mechanism, by which myriads of worlds are kept in their respective places, and are made to pursue, with undeviating regularity, the courses appointed them? If we limit our investigations to that part of the universe to which our own globe more immediately belongs, the evidences of design, of order, and of magnitude, are so resplendently conspicuous, that, fatigued and overpowered by the exertion necessary to such research, if it be only of brief continuance, we gladly seek repose from such intense studies, among objects nearer home, and of a less stupendous character. But if it be so difficult thus to ascertain what is going on in our immediate vicinity, how greatly must the labour be increased, when, leaving far behind us our own little system, with its beautiful sun, and his attendant planets, we push our inquiries into the more distant regions of space, where worlds beyond worlds, shining with unborrowed light, crowd every interstice of the vast expanse! Few, indeed, are there, even amongst the most highly-gifted of mankind, who are capable of pursuing, in all its length and breadth, this delightful portion of natural science. Enough, however, might be known, by those whose means for acquiring knowledge are of the most ordinary description, to inspire in them emotions of deep humility; whilst all, from the least to the greatest, from the most ignorant to the most learned, may adopt the language of the Psalmist, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Psalm cxxxix. 6.

To understand aright the relative situations of the planets, as respects their distances from the sun, and the rates at which they move in their respective orbits round that luminary, it is necessary to bear in mind, that the sun is immovably fixed in the centre of the solar system. The *rising* of the sun in the east, and its *setting* in the west, is not a *real* but an *apparent* motion. The earth is the moving body, and it rotates on an imaginary line passing through its centre, and terminating at the poles, in the same way that a wheel of a carriage revolves on its axle. The rotatory motion of the earth, is in a direction from west to east, exactly the reverse of that in which the sun *appears* to move; and operating on our senses in a similar way to that of travelling in a carriage, or a steam-boat, when the objects at the sides of a road, or on the banks of a river, appear to be passing us in a contrary direction at a rapid rate. In addition to what is termed the *daily* rotation of the earth on its own axis, producing the agreeable alternations of day and night, it moves also with great velocity, in the performance of its *annual* circuit round the sun; to which circumstance, and the peculiar direction of its poles, we are indebted for the variation of seasons, and the difference in the duration of light and darkness.

The sun appears to us to be constantly changing its place among the fixed stars, making an entire revolution of the canopy of heaven in a year. This is an illusion of our senses, since it is ourselves that move; but we are unconscious of it except by directing our attention to external objects. In travelling with great rapidity on a rail-road, the illusion is so complete, that many persons who are strangers to that mode of conveyance, can only with difficulty be persuaded that they *are* in motion, unless they notice objects external to the carriage. On

some parts of the Liverpool and Manchester railroad, the motion of the carriages is so slightly felt, that persons can read and write in them with the greatest facility. The following figure will, we hope, assist in explaining how it is that the sun *appears* to move among the fixed stars, whilst in *reality* that glorious body is as permanently fixed as they are.

The earth, at some particular time of the year, being in that part of its course denoted by A, the sun, s, will appear to be among the stars at A', since those stars will never be seen from the earth at night. As the earth proceeds in its orbit from A to B, the



sun will appear also to have moved from A' to B'. In three months more the earth will have passed from B to C, the sun will then appear to have passed from B' to C', and the stars at A', which, in the first instance, were invisible, will rise when the sun sets. Proceeding onwards in its course, the earth will pass, in succession, from C to D, and from D to A, the sun, at the same time, appearing to move from C' to D' and from D' to A', thus completing the circuit of the heavens.

The other planets participate, in common with the earth, in the twofold motion already described. The nearer a body is to the sun, the greater the velocity with which it moves in its orbit. The diurnal motions of the planets are very dissimilar. Thus, the time occupied by the earth in making an entire revolution on its axis is 23 hours, 56 minutes, and 4 seconds, which, properly speaking, constitutes a day. Jupiter, which is more than twelve hundred times larger than our globe, performs its diurnal revolution in 9 hours, 55 minutes, and 33 seconds. The moon, (a secondary planet, or satellite,) on the contrary, moves so slowly on its axis, that it takes 27 days, 7 hours, 43 minutes, and 5 seconds, to perform one revolution. In the length of what we term a *year*, that is the time occupied in passing round the sun, there is a remarkable difference as respects different planets. This revolution is performed by

Mercury	in 0 years, 87 days, 23 hours, 14 min., 33 sec.
Venus . .	0 — 224 — 16 — 41 — 27 —
Earth . .	1 — 0 — 5 — 48 — 48 —
Mars . .	1 — 321 — 22 — 18 — 27 —
Jupiter .	11 — 315 — 14 — 39 — 2 —
Saturn .	29 — 161 — 19 — 16 — 15 —
Uranus .	83 — 52 — 4 — 0 — 0 —

The path of a planet, in its revolution round the sun, is not circular, having the sun for its centre; but it describes a figure, termed an *ellipse*, as denoted

by the following figure; the sun occupying a fixed point called one of the *foci*, as at s.

The moon is so intimately associated with us in all our movements, whether diurnal or annual, that it is, next to the sun, the most important of all celestial bodies; and this arises not only from its comparative proximity, its periodical brightness, and its continual changes; but also from its physical effects upon the tides of the ocean, and, as we have reasons for concluding, on the atmosphere which encompasses the earth. The mean distance of the moon from the earth; that is, according to the astronomical method of computation, from the centre of one body to the centre of the other, is about 237,000 (two hundred and thirty-seven thousand) miles. This, vast as it is, when viewed in connexion with distances upon our globe, is but "a day's journey," in comparison to the distance that the earth, and some of the other planets, are from the sun. A steam-carriage, on a rail-road, proceeding uninterruptedly at the rate of 25 miles per hour, would run 237,000 miles in 1 year, 4 weeks, and 2 days. This falls within the limits of our conception. We may imagine something analogous to this, supposing a carriage, or rather a succession of carriages, to be kept constantly at work for rather more than 2 years, and working 12 hours per day. But our powers of imagination fail us in estimating a distance equal to that of the earth from the sun, namely, *ninety-five millions of miles*. Our steam-carriage illustration is here no longer available, since it falls far beyond the boundaries of probability. Proceeding uninterruptedly at 25 miles per hour, it would require 433 years to move over a space equal to ninety-five millions of miles.

Assuming the mean distance that the moon is from the earth, (237,000 miles,) as a comparative standard in estimating the distances of the planets from the sun, we have the following results, namely, the mean distance from the sun to

Mercury is equal to 152 $\frac{1}{2}$ times the distance of the Moon from the Earth.

Venus	286	"	"
Earth	400	"	"
Mars	600	"	"
Jupiter	2046	"	"
Saturn	3755	"	"
Uranus	7595	"	"

R. R.

PHENOMENON OF THE BLACK WATERS.

In the upper part of the region of this river, (the Oronoko, in South America) between the third and fourth north parallels (of latitude), nature has several times displayed the singular phenomenon which has been named *black waters*. The water of the Atabaco, Temi, Tuameni, and Guainia, is of a coffee-colour. Under the shade of the woods of the palm-tree, their colour becomes of a deep black, but, in transparent vessels, it becomes of a golden yellow colour; the images of the southern constellations are reflected in it with singular brilliancy. The absence of crocodiles, and of fish, a greater degree of coolness, a smaller number of mosquitoes, and a healthier air, distinguish the region of the black rivers. They probably derive their colour from a solution of carburet of hydrogen, resulting from (the decomposition of) the multitudes of plants that cover the soil through which they flow.—*MALTE BRUN.*

O. N.

He that waits for an opportunity to do much at once, may breathe out his life in idle wishes; and regret, in the last hour, his useless intentions, and barren zeal.—*Idler.*

INSTANCE OF LONG ABSTINENCE.

A YOUNG man, of a studious and melancholy turn of mind, troubled with some symptoms of indigestion and internal complaints, and aided, perhaps, by the strength of imagination, and by some mistaken notions about religion, resolved to cure himself by abstinence. He withdrew himself suddenly from his business and friends, took lodgings in an obscure street, and resolved to abstain from all solid food, and only to moisten his mouth from time to time with water, slightly flavoured with the juice of oranges. After three days' abstinence, the craving for food subsided, and he pursued his studies without further inconvenience. He used no exercise, slept but little, and spent the greater part of the night in reading. The quantity of water used each day was from half a pint to a pint, and the juice only of two oranges, to flavour the water, served him a week.

He persisted in his regimen for sixty days, without variation. During the last ten days of it, his strength failed rapidly; and, finding himself unable to rise from his bed, he began to be alarmed. He had hitherto flattered himself that his support was preternatural, and had indulged his imagination with the prospect of some great event, which he expected would follow this remarkable abstinence. But his delusion vanished, and he gradually found himself wasting, and sinking to the grave.

About this time, his friends found out his retreat, and prevailed upon him to admit the visit of a respectable clergyman, who convinced him of the fallacy of his visionary ideas; and succeeded, finally, in obtaining his consent to any plan that might be conducive to his recovery. Dr. Willan, a respectable physician, was then called in for advice, and visited him on the 23d of March, 1786, and on the *sixty-first* of his fast. The doctor found him reduced to the last stage of existence, and he states, that "his whole appearance suggested the idea of a skeleton, prepared for drying the muscles upon it in their natural situation. His eyes were not deficient of lustre; his voice was sound and clear, notwithstanding his general weakness, but attended with great imbecility of mind." He had undertaken in his retirement to copy the Bible in short hand, which he showed the doctor; executed nearly as far as the second book of Kings: he had also made some improvements in short-hand writing. From the 23d to the 28th of March, he was so much recovered, under a proper regimen, that he could easily walk across the room; but on the 29th, he lost his recollection, and ultimately died on the 9th of April, nature being quite exhausted.

Dr. Willan believes that this young man's case of fasting is longer than any recorded in the annals of physic; and that he could scarcely have supported himself through it, except from an enthusiastic turn of mind, nearly bordering upon insanity, the effect of which, in fortifying the body against cold and hunger, is so well known.

THE intellectual powers of man are not given merely for self; they are not intended to aid his own cunning, and craft, and intrigues, and conspiracies, and enrichment. They will do nothing for these base purposes. The instinct of a tiger, a vulture, or a fox will do better. Genius and abilities are given as lamps to the world, not to self.—SIR EGERTON BRYDGES.

WHO is there that can afford to compare what he has done, with what it was once his ambition and his hope to do? Gray hairs bring with them little wisdom, if they do not bring this sense of humiliation.—SOUTHEY.

O YE, whom, struggling on life's craggy road,
With obstacles and dangers, secret foes
Supplant, false friends betray, disastrous rage
Of elements, of war, of civil broil
Brings down to Poverty's cold floor, while grief
Preys on the heart, and dims the sinking eye;
Faint not! There is, who rules the storm, whose hand
Feeds the young ravens, nor permits blind chance
To close one sparrow's flagging wing in death.
Trust in the Rock of Ages. Now, even now
He speaks, and all is calm. Or if, to prove
Your inmost soul, the hurricane still spread
Its licensed ravages, He whispers hope,
Earnest of comfort; and through blackest night
Bids keen-eyed Faith on heaven's pure sunshine gaze,
And learn the glories of her future home.—GISBORNE.

MANNER OF MAKING PERSONS FREE AT ALNWICK,
IN NORTHUMBERLAND.

THOSE who are to be made free, or, as the phrase is, *leap the well*, assemble in the market-place, very early in the morning, on the 25th of April, being St. Mark's day. They appear on horseback, dressed in white, with white nightcaps, and every man a sword by his side, attended by the four chamberlains, and the castle-bailiff, mounted and armed in the same manner. They then proceed, with music playing before them, to a large dirty pool, called Freeman's-Well, where they dismount, draw up in a body, then rush in all at once, and scramble through the mud as fast as they can. After this, they take a dram, put on dry clothes, remount their horses, gallop round the confines of the district, and then re-enter the town, sword in hand, and are met by women, dressed in ribands, with bells and garlands, dancing and singing. These are called Timber-wastes. On this day, the houses of the new freemen are distinguished by a holly-bush, as a signal for their friends to come and make merry with them on their return.

This manner of making free is peculiar to Alnwick, according to a clause in the charter given them by King John, who, travelling this way, stuck fast in a hole, and thus punished the town, for neglecting to mend the roads.

THE CITY OF DORT, IN HOLLAND, PRESERVED
BY MILKMAIDS.

DURING the wars in the Low Countries, the Spaniards intended to besiege the city of Dort, in Holland, and accordingly planted some thousands of soldiers in ambush, to be ready for the attack when opportunity might offer. On the confines of the city lived a rich farmer, who kept a number of cows in his grounds, to furnish the city with butter and milk. His milkmaids, at this time, coming to milk their cows, saw under the hedges the soldiers lying in ambush, but seemed to take no notice; and having milked their cows, went away singing merrily. On coming to their master's house, they told him what they had seen; who, astonished at the relation, took one of the maids with him to a burgomaster at Dort, who immediately sent a spy to ascertain the truth of the story. Finding the report correct, he began to prepare for safety, and instantly sent to the States, who ordered soldiers into the city, and commanded the river to be let in by a certain sluice, which would instantly lay that part of the country under water where the besiegers lay in ambush. This was forthwith done, and a great number of the Spaniards were drowned; the rest, being disappointed in their design, escaped, and the town was thus providentially saved. The States, to commemorate the memory of the merry milkmaid's good service to the country, ordered the farmer a large revenue for ever, to recompence him for the loss of his house, land, and cattle; and caused the coin of the city to have a milkmaid, milking a cow, to be engraven thereon, which is to be seen at this day, upon the Dort dollars, stivers, and doights; and similar figures were also set up on the water-gate of the Dort: and the milkmaid was allowed for her own life, and her heirs for ever, a very handsome annuity.

KING George the Third one day walking up the street at Cheltenham, the common crier (then a woman) concluded a public notice by exclaiming "God save the King!" The good and venerable monarch turned round, and emphatically replied, "God save the crier, and the people!"

THE story of the great eastern monarch, who, when he surveyed his innumerable army from an eminence, wept at the reflection that in less than a hundred years not one of all that multitude would remain, has been often mentioned; because the particular circumstances, in which that remark occurred, naturally claim the thought, and strike the imagination; but every man that places his happiness in external objects, may every day with equal propriety make the same observations. Though he does not lead armies, or govern kingdoms, he may reflect, whenever he finds his heart swelling with any present advantage, that he must, in a very short time, lose what he so much esteems; that in a year, a month, a day, or an hour, he may be struck out from the book of life, and placed in a state where wealth or honour shall have no residence, and where all those distinctions shall be for ever obliterated, which now engross his thoughts, and exalt his pride.

—DR. JOHNSON.

THE GYPSIES IN FRANCE.

By the Rev. EMILIEN B. D. FROSSARD, Protestant Chaplain
and Pasteur Catechiste at Nismes.

THE Gypsies have borne a prominent part in the romantic literature of our age, and no one can forget Sir Walter Scott's great and mysterious character of Meg Merrilies. But what many people seem to forget, and some, perhaps, are really ignorant of, is the part which these wandering tribes still actually perform in real life. France has not escaped their incursions. They are often met with under the side-arches of the bridges, in deserted *Mayets**, and in every place where they can pitch their tents without being driven from it by suspicious owners. They may often be seen grouped round a fire in the open air, over which boils a kettle filled with bones and other scraps thrown away by the butchers, or snatched from the mouths of their dogs.

The men sleep all day, and roam about at night; the wretched ragged women beg, and the children amuse the passengers by clacking their teeth in cadence. All are distinguished by misery, by dirt † and by a love of wandering. A copper-coloured skin, perfectly black hair, peculiar and marked features, proclaim them all to spring from a distant and foreign origin; they live without fire or fixed habitation, without faith or form of worship; their almost incomprehensible dialect seems a mixture of different languages, from which they have gleaned during their wanderings, and when the curious stranger questions them, they reply that their pilgrimage is not yet finished.

We have often heard of several savage virtues which distinguish the Gypsies; I much fear that these virtues exist only in the imaginations of novelists, and that if we follow these wandering tribes more closely, they will only afford us a sad spectacle of the lowest degradation. Nevertheless, they cannot have entirely escaped the influence of the law of conscience written in the hearts of all men; nor that of Christianity which surrounds and protects them.

During several months, I observed a poor Gypsy woman who had fixed her abode at the foot of the rampart of the citadel of Nismes. Every time I went to the county gaol, in the exercise of my ministry, a little boy of seven years old, who seemed to belong to her, endeavoured to attract my attention by his absurd contortions, and almost unintelligible language. The mother remained by her fire-side, half-extinguished, shivering with cold, half-naked, concealing so young an infant in a cloth, that it is most probable these ruins saw its birth.

This woman was still young, with all the characteristic features and dress of her race. Her husband, for it appears that notwithstanding the customs of this people ‡, they were married, had been condemned to prison; she had followed him from a great distance on foot, spent with fatigue, carrying her eldest child

* A kind of summer-house in the vineyards, to which the citizens of Nismes, and other towns in the south of France, repair in the summer on Sunday evenings, with their families; they are generally painted green and yellow.

† One striking exception to this general habit was exemplified in the case of a family, the mother of whom experienced a long and most suffering illness. She refused to leave the tent for a comfortable house, provided for her by some charitable friends, saying, that as she had never slept under a roof, she was convinced she should die of suffocation, if she tried the experiment. During several months which she lingered on, confined to her bed, the devoted attention of her family to her was exemplary, and the cleanliness and delicacy of their manners, such as might have done honour to a palace. These particulars were related by the clergyman of the parish in which they had pitched their tent, who, with his sisters, were unwearied in their attendance on her and also by the medical man who visited her.

‡ In England, marriage is general among the Gypsies.

on her back, and she was come to live as near her husband, as walls and guards would allow her; there she waited, counting the days for his deliverance: she lived upon charity, and as soon as the compassionate stranger threw her some pence, she might be seen running with joy to the grating, entreating the porter to give the poor prisoner the scanty pittance of public charity. On the day of his liberation, several members of the tribe were seen coming joyfully to welcome their brother, and take his family far away, to seek a country where the laws were less strict, and men less vigilant.

Philanthropists of France, are you ignorant of the fact that ten thousand human creatures, vagrants and degraded, overrun the face of your country, and that in the midst of so many benevolent projects, so many schools and asylums supported by public charity, the Gypsies have hitherto been forgotten! These wandering tribes seem, it is true, to escape from our civilization; a horror of subjection and of labour is their ruling passion; but we must not allow ourselves to be discouraged by the idea, received before-hand, that all efforts are in vain. The task is a difficult one, but it is because it is difficult, that it is delightful, and the philanthropist has for his encouragement the establishments of Friedrichslohra, in Germany, and that of Southampton in England*, before his eyes.

In 1830, the Christians of Naumbourg, a little Prussian town in the vicinity of Friedrichslohra, sent thither Mr. Blankenbourg, with a mission to attempt the religious instruction of the Gypsies, and consequently their social and moral improvement.

Mr. Blankenbourg has fixed his residence, during the last three years, in the midst of these Parias of Europe. He had at first much difficulty in gaining their confidence, because he had been represented to them as charged by the Prussian government with the design of throwing them into a house of correction, where they would be obliged to work. They avoided him with care; the very children fled when they saw him approaching. But he at last succeeded in persuading the heads of them, that it was solely out of charity towards them that he had settled himself in their village. One of them burst into tears of joy on hearing this, and said that he had thought there was no longer any one in the world that loved them. They promised to induce their companions to listen to his advice, and they kept their word. Their chief continues to testify much friendship towards him; he is an old man, who well knows how to keep up order among his people.

Mr. Blankenbourg has provided work for the Gypsies, he employs them to dig ditches in the forest, which is a work that cannot be completed under two years. It would never have been possible to have made them undertake it by force; their friend's kindness to them, decided their acceptance of it, and every day fresh Gypsies arrive, asking for employment. Mr. Blankenbourg works with them, to encourage them by his example, as well as by his advice; this constant communication which he keeps up with them, makes it more easy for him to seize every opportunity of speaking to them of their eternal interests.

Mrs. Blankenbourg assists her husband with a charity that equals his own. She has already succeeded, by patient endeavours, in teaching twelve girls to knit. She dedicates a great part of her time to cutting out and making clothes for the children.

* See Saturday Magazine, Vol. I., p. 245.



THE FRENCH GYPSIES.

A school has just been opened, by the efforts of this couple, for these poor little wretches, in a house which was bought in the village of Friedrichslohra, by means of a subscription. The children live there; it would have been impossible, indeed, to have exercised any lasting influence over them, if they had returned every evening to their families, where they could only receive bad examples. They were often seen, during the first months, before the school-house was built, coming in the morning to beg for bread, their mothers having left them, without any food, to go out begging for the whole day. It was impossible to allow them to carry away their new clothes with them, as they would return the next day, filthy and covered with vermin. Their continual residence in the school-house, often remedies these difficulties.

These are the beginnings of a work undertaken with a spirit of perseverance and charity; it will not be lost, we hope; and we shall esteem ourselves happy, if we have succeeded in exciting in the minds of our readers some feeling of compassion and pity for the poor Gypsies.

We borrow the following details from an excellent French periodical, *Le Séneur*,—The SOWER.

This migratory population is known by the names of *Bohémians*, or *Egyptiens*, in France; of *Zigueners*, in Germany; of *Gypsies*, in England; of *Gitanos*, in Spain; and of *Zingari*, in Italy. The origin of this people is involved in mystery. Mr. Balbi, in his Ethnographical Atlas, considers it as clearly demonstrated that they descend from the *Zinganes* of *Sindy**, to whom belong the Indians known by the names of *Bazigours*, of *Pantchipiri*, and of *Correwas*. He thinks that about four centuries ago, they left the neighbourhood of the Delta of the Indus. Their idiom is subdivided, according to him, into several dialects, which differ much from each other, in consequence of the foreign words which they have borrowed from the languages of the people among whom they reside. Those

* It is a singular fact, that the cast in India from which the Gypsies are supposed originally to have emigrated, are in that country as completely different from any other natives, as the Gypsies are amongst ourselves; their wandering and predatory habits, and peculiar features, are precisely the same as those of the Gypsies, and differing completely from other Hindoos; they also follow in India, to a great extent, the trades of tinkering and begging. They are universal in Bengal, and speak an inflexion of Malay peculiar to themselves, which some few of the old Gypsies in England still retain, though hardly any of the younger ones understand it. The prevailing opinion in India as to their origin is, that they are one of the ten lost tribes of Israel. But there seems to be very little foundation for such a supposition.

of Italy and Spain seem to have forgotten their own language, and have formed for themselves a factitious one, called "Gerizonza," or "Ziriguenza," composed of some words which they have invented, and others which they have borrowed from the Spanish and Italian languages, but of which they have altered the meaning, and inverted the syllables, that it might be intelligible only to themselves.

It is calculated that there are more than 100,000 Gypsies dispersed over Europe; they are most numerous in Turkey, in Russia, and in Austria; there are 10,000 in France, of which 3000 are in Alsace. They have a sort of preference for animals who have died of disease, therefore they witness the arrival of an epidemic with pleasure.

The Gypsies seem indifferent to all religions; they change their modes of worship as often as they change their adoptive country, and several have been alternately circumcised among the Mohammedans, and baptized among Christians.

At the time of their first appearance in Europe, they gave themselves out to be Christians from Egypt, and related that their ancestors, not being willing to receive Jesus Christ, when he fled into Egypt with his parents, they had been condemned, for this sin, to seven years of a wandering life. The ignorance of those times gained belief to this fable; they even obtained safe-conducts, and were received every where with hospitality. But the falsehood was discovered, and their conduct rendering them unworthy of the toleration which had at first been shown them, they were banished from most of the countries into which they had penetrated.

A regulation of the states of Orléans, in 1561, commanded that they should be exterminated "with sword and fire," if they did not quit the French dominions. It was ever found impossible to effect their complete expulsion.

[Translated from a little work, published in Penny Numbers, at Nismes, in France.]

CHEERFULNESS and a festival spirit fills the soul full of harmony; it composes music for churches and hearts; it makes and publishes glorifications of God, it produces thankfulness, and serves the ends of charity; and when the oil of gladness runs over, it makes bright and tall emissions of light and holy fires, reaching up to a cloud, and making joy round about: and therefore, since it is so innocent, and may be so pious, and full of holy advantage, whatsoever can innocently minister to this holy joy does set forward the work of religion and charity.—*JEREMY TAYLOR.*

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